



Afro-America and World Struggle

Afro-America is at war with white America. The war is at once revolutionary and strategic. For America is the heart and brain of world imperialism, neocolonialism, capitalism and racism. In a word, it is the anti-human tower of Babel.

It is crumbling

The perspective of Africa and the rest of the Bandung world must be focused around the assertion that Black Americans are the most strategically placed oppressed people: inside America. This assertion cannot be expressed too greatly. For too long a time the Bandung World has assumed that their struggle toward humanism could be successful in spite of America; i. e. that America could somehow be successfully defeated or contained without an internal revolution vis-a-vis Black Americans. For too long a time, therefore, has Africa and the rest of the Bandung World disregarded as irrelevant the concept of economically, psychologically, politically assisting the Afro-American liberation struggle for facilitation of their own liberation struggle.

Why? America was/is seen as an octopus spreading its imperialist tentacles throughout the nonwhite world (with Europe as its ageing and degenerating parasite). And that if the Bandung Brothers could successfully chop off the tentacles through revolution, America would somehow die and racist Russia would be mysteriously transfigured into a perpetrator of Humanism. What actually does occur is that the tentacles may be chopped, but they grow back faster and sophisticatedly more powerful: viz. the Ghanaian coup, the current Congo and Nigerian crises, the Dominican Republic. Unfortunately, the overall Bandung Liberation Movement has assumed a Marxist-Leninist ideology which does not incorporate scientific strategies and tactics of an anti-racist psychological warfare. When, for example, America sends a shipload of wigs to Ghana or Uganda, the results are fundamentally worse than machine-gunning Africans. Machine-gunning would revolutionise, whereas wigs symbolise an escalation toward "civilisation" of a "primitive" post-colonial African society. Hence, the Black man's psychocultural values are destroyed. Black inferiority complexes are created or substantiated. But it is even more serious when cultural colonialism thrives in a so-called progressive or socialist Bandung country.

The country's liberatory process is seriously limited by a contradiction derived from assuming that the nonpsychological Marxist-Leninist ideology is applicable to their particular liberation struggle which, by the racist nature of our oppressor, includes the necessity for psychological warfare.

Thus, we see an inflexibility or stagnancy prevailing amongst the Bandung revolutionary intelligentsia - especially in Africa and North and South America:

"... the intellectual will try to grasp the present through preconceived ideological constructs and live it through books. He will be less able than others to invent, improvise, make do with available resources, decide instantly on bold moves when he is in a tight spot." (Regis Debray)

Three of the most salient of the Bandung inflexibilities are:

1. The inability to go beyond their extended ethnocentric (nationalist) concepts and into internationalism.
2. The under-estimation of the global significance of the Afro-American Liberation Struggle.
3. The rendering of psychological warfare as being insignificant to a revolution opposing racism.

We cannot deal with one inflexibility without dealing with all of them. But we must start expediently yet unpragmatically. This means that we begin to understand the importance of the Black Americans' struggle for independence. There is much that is of revolutionary relevance being created in Black America. Its puberty makes it spontaneous and romantic. With the understanding and assistance (on all levels) from the Bandung World, the successful evolution of the Afro-American Revolution can be realised for the benefit of Mankind.

Indeed, the world cannot be liberated until Afro-America is.